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to show by statistics that the missions of the French Catholics cover vast territories, enlist a vast number of workers, and cost a vast amount of money, while those of the German Catholics are relatively unimportant. He has found it very difficult to collect the statistics of the French and German missions, and he leaves some questions unanswered; but his work, as far as it goes, is carefully done, and those who are interested in the study of Christian missions will be grateful for it. The French workers on foreign mission fields he reckons at 7,700 men and 8,000 women; the German, at 1,100 men and 500 women. The annual cost of the French work he reckons at 6,047,231 francs; the German, at 1,826,166 francs. The money in both cases is collected and managed by the various celibate orders and congregations of monks, nuns, and sisters, with their young novices. The members of these organizations in France number about 36,000 males and 144,000 females; in Germany, about 5,000 males and 35,000 females.

FRANKLIN JOHNSON.

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THE STATE AND THE CHURCH: The Baldwin Lectures for 1898.  
By WILLIAM PRALL. New York: Whittaker, 1900. Pp. 260.  
\$1.25

THIS book contains the six Baldwin Lectures delivered at the University of Michigan in 1898. The purpose of the Baldwin foundation is the annual delivery at that institution of a series of lectures for the "Establishment and Defense of the Christian Truth." The lectures must be by "a learned clergyman or other communicant of the Protestant Episcopal church."

As the lectures are sermons and not science, we must not expect in them an addition to knowledge, or even a new statement of theory—and we accordingly are not disappointed. The six topics are: "The Basis of the State," "The Ancient State," "The Modern State," "The State and the Church," "The Law of the State," "The People." The discussion ranges all the way from Abraham and Aristotle to the Spanish-American war, and touches a good share of the intervening social, political, and ecclesiastical phenomena.

State and church have some vital points in common, and some essential differences. The state is all-inclusive—it includes within its jurisdiction all persons within a given area. The church seeks the same extent. Each aims to control conduct. Each puts its powers

and interests into the hands of a governmental agency. In each the tendency is for government to become autocratic, and revolution in both church and state has been necessary in order to restore popular liberty. The differences are as marked as the resemblances. The state in its control does not go beyond external acts, while the church seeks to dominate the hidden thought as well. The state has no purpose beyond this life; the church deals with supernatural agencies and with life beyond the grave.

If each of these two forms of social organization realizes its aim of including all, we have two governments simultaneously exercising authority over the same society. Under such circumstances there must be rivalry and conflict. The discord may be settled in one of three ways: the two governments may coalesce, wholly or in part; or, without coalescence, either may become supreme over the other. Of course, the historic sequence may vary widely from this logical sequence. But in the end the results are the same.

Long experience has shown that on the whole the tyranny of ecclesiasticism is far more obnoxious than that of a secular government. Hence the revolt against ecclesiastical supremacy has been more envenomed than that against any form of state despotism. It is, in fact, doubtless a great blessing to humanity that in most of the states of Christendom the once unified church is now split into a multitude of sects. So long as these exist there must be religious liberty, but when church and state are coextensive there is inevitable danger of an unendurable ecclesiastical tyranny.

In a society like that of the United States the church is entirely separate from the state, and is legally and actually subordinate. Rights of conscience are created in the organic law, and any form of ecclesiastical control is rigorously forbidden.

These simple principles underlying the relation of state and church the author has not made entirely clear. The luminous discussion of them also through the complex course of history would have been aided if there were less reliance on numerous quotations from authorities. That mode of treatment evinces learning rather than conduces to lucidity. Sticklers for English style, too, would probably suggest some revisions. Sentences like the following, for instance, might be improved: (P. 184) "Yet not entirely upon these, upon also the character of the god or gods who inspired them." (P. 185) "It was by, or from out, this great personality that the laws of the Hebrews were given, and they found their truest exposition therein." (P. 230) "It is

to be remarked that Lafayette and Rochambeau were ever in sympathy with the officers of our revolution, and that they were not so with those who subsequently made the French."

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THE CHURCH AND POPULAR EDUCATION. By HERBERT B. ADAMS.  
(="Johns Hopkins University Studies in Historical and Political Science.") Baltimore: Johns Hopkins Press, 1900.  
Pp. 84. \$0.50.

IF one were to write of the relationship which has existed between the church and popular education, he might write a history of education for the past thousand years. It was in the nineteenth century that the separation of church and education became most marked and education became freed from the many drawbacks of theological controversy that had hindered its progress. Instead of being a mere assistant to the church, it became a cooperator claiming a distinct part in the great work of social regeneration. In the meantime the church had widened in every way; it had lost its exclusiveness and become inclusive in that its sphere of action embraced many things which formerly had been looked upon as outside, and we have today what is known as the "institutional church." This Mr. Adams calls the educational church, and most of this monograph is taken up by a description of some types, such as Trinity Church in Boston and St. George's in New York. Every species of benevolence in Baltimore seems to be enumerated. The Y. M. C. A., the social settlements, and the C. L. S. C. come in for a share, and casual mention is made of Milwaukee, St. Paul, and Salina, Kan.; but the great work that has been done in Chicago has had no notice. The eastern states claim all attention, and, while what is told of the work there is interesting, it is by no means exhaustive even for that small territory. This monograph, then, is suggestive, but disappointing; it indicates the great possibilities of the subject, and will be of assistance in stirring up thought on the relationship that might exist between the church and the education of the people.

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*Sesostris.* Von Kurt Sethe. [“Untersuchungen zur Geschichte und Altertumskunde Aegyptens,” II, 1.] (Leipzig: Hinrichs, 1900; pp. 24; M. 5.) Who was Sesostris, whose exploits form a favorite